
IMPRIMATUR.

March 28.
1679.

Guil. Sill. R. P. D.
Henr. Episc. Lond.
à Sac. Dom.

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ANCIENT and MODERN
DELUSIONS,

Discourfed of in

Three Sermons

Upon 2 THESS. 2. II.

Concerning fome ERRORS
now prevailing in the

CHURCH

OF

ROME.

By EDWARD PELLING, Rector of St.
Martins Ludgate, London.

*Etiamfi ingeritur oculis Veritas, amat & tuctur errorem: coargui
non vult; & in malè captis honestior illi pertinacia videtur,
quàm Penitentia. Sen. de ira, lib. I. c. 16.*

LONDON,

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ANCIENT AND MODERN

DELUSIONS

Three Sermons

Concluding some PAROCHIAL

CHURCH

R. O. M. E.

EDWARD BARNARD

Printed by R. O. for James Bland of the House

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ANCIENT and MODERN
DELUSIONS,

Discourfed of in three

S E R M O N S

Upon 2 THESS. 2. II.

S E R M. I.

2. THESS. 2. II.

And for this caufe God fhall fend them ftrong Delufions, that they fhould believe a Lye.

I Think, there is not in all the New Testament, a Chapter which has been more quoted by Protestants than *this*. And he, that fhall read the former part thereof, may be apt to conceive, that *St. Paul*, by a *Prophefick Spirit*, pointeth here to the *Church* and *Bifhops of Rome*. And I confeß, many Learned Divines have thought fo, becaufe there are in this Chapter, fo many notable Characters which do become and fit that Faction fo well, that though *St. Paul* did not point to them *directly*, a man might ea-

sily and plausibly mistake in thinking that he did. ~~For first~~ he tells us of a falling away (from the Faith) that was to come, *vers. 3.* and it is notorious, that the Church of Rome ~~has~~ departed; though not from the whole Creed, yet from many Fundamental, and universally received Doctrines of Christianity. In the same breath, he speaks of a man of sin, ~~that was to be revealed~~, the Son of Perdition; which the best Interpreters do understand not of a single Person, but of a whole Sect; as when we say, the Jesuit is a Traitor, we mean the whole Order and Society. Moreover, the Apostle tells us, that this man of Sin opposeth and exalteth himself above all, that is called God, or that is worshipped; so that he as God sitteth in the Temple (or Church) of God, shewing himself that he is God. He speaketh of a Mystery of Iniquity that began to work then, whose coming was after the working of Satan, with all Power, and Signs, and lying Wonders. All which descriptions, whosoever shall consider, and compare them with the Novel Doctrines, the intollerable Usurpations, the monstrous Practices, and the pretended Miracles of the Church of Rome, may be apt to think (as several Doctors, both before, and since the Reformation, have thought) that the Pope and his flatterers are here marked out unto us. Especially, if we shall consider what, how the Apostle saith, *vers. 10.* That the coming of this man of Sin would be with all deceitfulness of Unrighteousness; meaning, with all

cun-

prebailing in the Romish Church.

cunning Arts of wheedling people into iniquity, which *Cornelius a Lapide* the Jesuit reckons to be six, and all of them to be used by Anti-christ to draw men into Error and Destruction. 1. By courteous and obliging Insinuations. 2. By specious pretences of Holiness and Sanctity. 3. By their Widdome and Eloquence, and skilfulness in all Arts and Learning. 4. By promising, and bribing them with money, the more readily to bring hungry persons to their Lure. 5. By threatening such as are Refractory with Death and Destruction, and by inflicting on them the terrible Torments of an Inquisition. 6. By working such Prodigies and Wonders before the Eyes of the World, as ignorant and credulous People will be ready to admire and believe, and to take for true Miracles. Now I am much deceiv'd, if this Jesuit did not take his Measures by his own Brethren; so exactly do these Arts and Methods agree with the Tricks and Manners of that sort of Cattel, that when I read his Comment upon the Place, I fancied my self to be reading the plain and perfect Character of *Ignatius's* Disciples. Com. in Loc.

Yet, the great *Hugo Grotius*, and many Moderate and Judicious men besides, do not understand *St. Paul*, to relate here immediately to the Romanists, though others have otherwise opined, whose zeal might have transported them beyond themselves; such weak Creatures we are naturally, that our Passions are apt to

ingage in the most weighty Disputes, just as hot pated men are ready to *thrust* into, and *boyle* in the gravest Councils. Very probable it is, that the Apostle in this Chapter (as in several other places) pointeth to a wicked Crew of Apostates, that prevailed in *those first Times* of Christianity, as *Simon Magnus* and his followers, who though they were divided into several Sects and Factions (the *Nicolaitanes*, the *Cerinthians*, the *Carpocratians*, the *Eucrathe*, the *Marcionites*, and the rest) some of our late Divines do comprehend (all of them) under the general name of *Gnosticks*. I will not contend about this matter, being little to my purpose: This is certain, that whatever deceivers are intended in this place of Scripture, it was a just Judgement of God, upon vile and wicked men, that *they compassed* their Ends: They gained upon such or such onely, as ran wilfully to their own destruction; such as lived unrighteously, and loved not the Truth, but dishonoured it and the God of it, by their foolish, sensual and lewd Courses, *for this cause it was, that God sent them strong Delusion, that they should believe a Lye.*

So that my business is to handle this Text, with reference unto those chiefly, who either are already, or are *likely* to be Deluded; if it be possible, to *redeem* the one, and to *keep* the other sort out of that snare, which the Devil spreadeth for unwary wretches, by as many Wiles and Instruments in these days of ours,

as ever he did in the dayes of the Apostle, or after. And in the prosecution of this matter, I shall undertake to shew you these two things, by occasion of the words, which I have now read unto you.

1. How it cometh to pass, that many people are led away by strong Delusions, and believe that which is a manifest and notorious Lye.

2. That notwithstanding the great evidences, which have been given on the behalf of Truth, yet multitudes of silly People are very fond of Delusions, and Lyes still; strong Delusions, gross and palpable Lies, which are taught them by those, who are, *if not the same*, yet as *like* unto the deceivers, whom St. Paul speaketh of here, as one Impostor can be like another; and in the process of this discourse, I shall shew you, in particular, what some of those Delusions and Lies are, and how they resemble those which were broached in the beginning.

1. How it cometh to pass, that many people are led away by strong Delusions, and believe that which is a manifest and notorious Lie. Certainly the History of mankind is a very great wonder, that since Truth is so lovely and taking, since men are generally so solicitous and inquisitive after it, since our faculties are so excellently framed to find it out, and are naturally shie of receiving any notions, which have not the *species and colour* of Truth; since men profess a willingness to buy

it almost at any rate; and to value the possession of it above the World, and even to sacrifice their Lives for Truth sake; it seemeth strange, that there should be any such *Anomalous* Creatures and *Monsters* among the Sons of men; as will care so little for it as to exchange it for a Lye, and not onely to plead and dispute, but moreover to suffer, and become Martyrs for a Falshood. O foolish *Galatians*, who have bewitched you, that you should not obey the Truth? Gal. 3. 1. 'Tis such a senseless thing to be in Love with Error, that none but meer *Fools and Sots*, and such Fools as are bewitched too, can be thought capable of suffering themselves willingly to be abused with wrong apprehensions, especially in matters of Religion. But he was not much out that divided the whole World into Cheaters and Cheatees: There are *πλανήτραι* ἢ *πλανῶντες*. Some that *Deceive*, and others that are *Deceived*, 2 Tim. 3. 13. It has been so in all Ages, and yet all Ages have admired at it: and 'tis that which we stand amazed at in these days, to see not only mean and silly People, that are but as Mushromes of the Earth, but even Persons of Honourable Extraction, of Parts, and Learning, and Generous minds, to be both the *Disciples* and *Patrons* of a Religion, which, of all the Religions that ever were set up in the World, is not only the most *Bloody*, but the most *Ridiculous*. But the Reasons which may be given of it, are these chiefly.

I Education, whereby men suck in mistakes with their first milk, and have false Principles entailed upon them as part of their Inheritance; And questionless, great is the power of Education, it being so difficult a matter to raze those principles out of mens minds which cleave to 'em from their *Infancy*, and grow up with 'em from their *Cradle*: especially, if either the *Tutor* be not *Faithful*, or the *Scholar* be not *Inquisitive*, or *Means* be not *afforded* for the enlightning of the understanding; as it is, we know, in many places beyond the Seas, where *Priests* are either *ignorant* or *disbonest*, and the *Layety* are nursed up in blindness, taking their *Guides* for so many infallible *Oracles*, who deprive 'em of the *Bible*, and other usefull *Books*, and breed 'em up, as you would breed up *Pyes* and *Parrots*, to say any thing, which they do not understand. No wonder if these miserable Souls believe a thousand things for *Truths*, which we, who have the means of Knowledge, plainly find to be no other than *Impostures*: and we doubt not, but God, who is rich in mercy, will Pardon the *invincible Ignorance* of these deluded wretches, and require of them *according to what they have, and not according to what they have not*. But God be blessed, this is not the case of those *Romanists* who live amongst us. They cannot pretend, that they are not, or may not be better instructed, such of them especially, as have *deserted our Communion*: 'tis not through Ignorance that They are deluded: but very probably it hap-
peneth.

peneth that they are brought to believe a lye.

2. By the *Love* they bear to some *base and sinister ends*. For certainly nothing doth more corrupt and abuse Mens understanding, than their *Affections*. Either the *Hatred* of a party, or the *Hope* of Promotion, or the *Fear* of great mens frowns, or the *Love* of Riches, when they run greedily after the *Error of Balaam for reward*; but above all, a *desire* of gratifying their *Sensual Lusts and Appetites*, carrieth a mighty hand over their Reason, to make it receive Falsehood for Truth, and to believe not that which is *Rightest*, but that which is most popular, most pleasant, and most advantageous. Reason is either the best or the worst Counsellour. When it sits in the Throne, commanding the lower faculties of the Soul, it gives True judgement and faithful directions. But when it hearkeneth to the Oratory of Interest, and submits to the Empire or flattery of the will, it is like the hand of a disordered Dial, that pointeth to any Figure; and it is impossible for that man to be free from mistakes, who is guided and led away by his Lusts. For these do strangely paint every object to make it lovely and beautiful; so that when it is presented to the understanding, Reason is like an eye that is infected with the jaundies, or that looks through a false Glas; and every thing seems to be of the same hue, and complexion, and colour with the *Medium*. Hence it cometh to pass mainly, that there are so many errors in Religion; because men are willing to comply
with

with those doctrines which are most consistent with their Inclinations, and most suitable to their Appetites. And this is that, I fear, which hath perswaded so many to warp from the Protestant Religion, there being *variety* of such *Baits* ministred by the cunning *Anglers* upon *Tyler*, as are very delightful to every mans palate and Gusto, whether they be the *Clergy*, or *Lay-people*. 1. They of the Priest-hood have by a thousand stratagems brought it so to pass, that they are made privy to all mens secrets, and are become Masters of all mens Consciences, and make both *Peasant* and *Peer* truckle to their commands, and exact what Tributes they please as just offerings to the Church. Now by these means they thoroughly secure themselves from that contempt and Poverty, which *with us* (to the shame of us be it spoken) is the common reward of many a Learned, painfull and Honest Divine, especially when we have to do with people of *sordid* and *degenerous* principles, who neither *Respect* nor *Feed* the Ox that treadeth out the Corn. Now when a Religion is so advantageous, 'tis no wonder that there are found men, who, for their Interest sake, both profess it themselves, and teach it others too, though it be full of Impostures. We read in *Act*. 19. that when *Demetrius* and his follow-crafts men saw, that their Trade and their wealth was in danger, they strenuously oppos'd the Doctrine of *St. Paul*, though it wanted neither Reasons nor Miracles to confirm it, *Sirs, by this craft, ye know, we get our wealth;*
C and

and that was likely to be lost, if the world should once be perswaded to believe, *that they be no Gods, which are made with hands*: and therefore, for the sake of the Silver shrines, they cried up *Diana of the Ephesians*, though it was but a sorry Puppet which they worshipt all this while. I am afraid, that there are many *Demetriuses* now adayes, that meerly for their profit and gain, cry up *Diana of the Romans* also: For by this craft they get their Honours and Riches, and 'tis not strange, that men, who aim at base and secular Ends, should first be perswaded to *Admire*, and then be concern'd to *Defend* a Religion that brings them such a large and plentiful Dowry. The wonder is, that the *Vulgar sort* should suffer themselves to be *abus'd* and *cheated* by men, who count *gain* to be Godliness: For, as the World now goes, people are not easily to be *fool'd* and *baffled* out of their *Reason*, their *Liberty*, and their *Money* too: And yet, we see, there are some (and those, of no mean extraction, or pitiful Parts,) who have been brought to subscribe to many Delusions, which that Church teacheth for *Catholick Doctrines*. But, Secondly, *even these*, I fear, do it for their *Interest* too. Though it be not for their *Spiritual* and *Eternal* Interest to give themselves up to believe a Lye, yet for their *Worldly* and *Carnal* Interest it is; for the Interest of their *Lusts* and *sensual Appetites*, which some are more fond of, than of a *good Conscience*. For certainly, there is not a more *easie Religion* in the

the World. For, of Good Works they reckon but three sorts, *Alms, Fasting and Prayer*: so that let a man but shew Mercy in some indifferent measure, let him but forbear eating of flesh when the Church bids him; let him but hear the service, (though in an unknown Tongue,) and run over the *Rosary*, consisting of 150 *Ave Mary's*, and 15 *Pater Nosters*, and he need not much fear his future state. So likewise, of Mortal Sins, they reckon but seven, *viz.* Pride, Envy, Covetousness, Carnality, Gluttony, Anger, and Sloath: So that let a man forbear *these Seven*, though he commiteth *Seventy times Seven more*, yet to Hell he shall not go. Or, though he commiteth *These too*; yet if he do but confess to the Priest once a year, or before he dieth, he is Absolved at a cheap rate: and if he chance to expire *before* all his *Penance be done*, tis but leaving behind him a good Legacy for a Mass, and then the pains of Purgatory shall not hold him long. What an *Heap of Sophistry* is here? and yet they call it *Religion*, and are willing to believe, that it is the *only True Religion*, not because it is a *Rational*, but a *Pleasant Model*: for it strains no *Sinews*, it breaks no *bones*; but saves them the charge of *mortifying their Lusts*, of *crucifying their Affections*, of *subduing their earthly Members*, of *cutting off a right hand*, or *pulling out a right eye*: and as long as things go at this rate, it is a wonder to me, that all lewd and vicious people in the world do not throw themselves into the bosome of that Church, where they may live as merrily as they list, and

yet if they be not careless, or niggardly, or poor, may die as securely and happily as they can with.

I have been the longer upon this Subject, because I was minded to give you some account of that, which at this day seemeth such a strange thing, that every one is ready to lift up his hands in admiration, that when the world generally is so knowing, some should be prevailed with, to forsake a *Grave, Serious and Excellent Religion*, to embrace a *Profession* which is made up of *Fooleries, Chimera's and Ridicules*. 'Tis *Interest* many times, that opens the gate, and lets out a *Renegado*, or an *Apostate*. And yet.

3. Thirdly, there is yet another account (and the *weightiest* of all) which the *Apostle* gives of it in my Text; *God doth many times send men strong delusions, that they should believe a Lye*. For the right understanding of which words two things are to be noted. 1. That the words are not so to be understood, as if God did *directly* *infatuate* the minds of men, or *actually* *blind* their understandings, by working so *powerfully* upon them, that they cannot but Err. For as he doth not *Tempt*, so neither doth he *delude* any; but every man is led away by his own Lusts, and by the wiles and devices of the Prince of darkness; the place then is not to be understood in a *Positive*, but in a *Negative* sense rather; viz. that God is many times pleased to *permit* men to be deluded; to deliver them up to themselves, to let them follow their *own imaginations*, and to suffer

suffer them to be deceived, by letting the reins loose to the Spirit of Error, and by withdrawing from wicked people, though not a *sufficiency*, yet that *plenty* of *Grace*, whereby they might have been kept out of the snare of the Devil: God is said to have sent an evil Spirit between *Abimelech* and the men of *Sichem*, Judg. 9. To have moved *David* to number *Israel* and *Judah*, 2 Sam. 29. To have put a *lying Spirit* in the mouth of *Abahs* Prophets, 2 Chron. 18. To have poured out upon the Jews the Spirit of a deep Sleep, *Is.* 29. And to have given them the Spirit of Slumber, *Rom.* 11. 8. But all these Texts and expressions must be understood, of Gods *Permission* and purpose of *suffering Satan* to use his *Arts* and *Stratagems*, to close mens eyes, and to cast a mist before their understandings, and to draw them into Errors. And so here, God shall send them strong *Delusions*; that is, will *suffer and permit the Devil and his Instruments* to delude them, that they should believe a Lye. 2. It is to be noted, that when God is pleased to do this; it is not with an *immediate design and direct intention*, that men shall be deluded, that they may *perish*. For he is not willing that any should *perish*, but that all should come to *Repentance*. But the *Apostle* speaketh of the event and issue of things, that the wickedness and ingratitude of People would bring them to that pass and upshot, that they would believe any thing in the End, though never so *Romantick and Fabulous*. And so, the sense of these words being opened,

the consideration which now lyeth before us, is this; that however some are necessarily Deluded, through their *incincible ignorance*; and others are *willing* to be Deluded for their interest and advantage, yet that many are delivered up to strong Delusions, is a just judgement of God upon them, as a punishment of their *unrighteousness*: Because they received not the Love of the Truth, that they might be saved; for that cause, saith our Apostle, God shall send them strong Delusions, that they should believe a Lye. An example whereof we have in King Ahab, 2 Chron. 18. Because he would not credit the account, which Michaiab gave him concerning his going up to Ramoth Gilead, the Lord suffered him to be deceived, and thereby to be slain. The Lord said, who will entice Ahab King of Israel, that he may go up and fall at Ramoth Gilead? And there came out a certain Spirit, and said, I will entice him. I will go out, and be a lying Spirit in the mouth of all his Prophets. And the Lord said, thou shalt entice him, and thou shalt also prevail: Go out, and do even so. In like manner he dealt with the whole Nation of the Jews, when they were in Love with Lies, and required the Prophets to Prophecy deceit unto them, God chose their Delusions, and gave them up to the ways and imaginations of their hearts, insomuch that the Prophets prophesied falsely, and the Priests did bear rule by their means, and (which is observable) the People did Love to have it so, Jer. 5. 31. And to the like purpose St. Paul speaks of those, Rom. 1.

who

who held the Truth in unrighteousness; because that when they knew God, they glorified him not as God, neither were thankful, they became vain in their imaginations, and their foolish heart was darkened; so that professing themselves to be wise, they became fools; and were given over to a Reprobate mind, and to be without understanding.

Now this consideration, that God doth many times, in Judgement upon wicked people, send them strong Delusions, that they should believe a Lye, serveth to these two good purposes (that I may not mention any more:)

I. It discovers unto us the Reason, why it is such an hard and very difficult matter, to reclaim people that have *once wilfully revolted from the Truth*. Every Age hath found it true by sad experience, that it is much more easie to convert that person from the Error of his way, who hath been *bred up in Ignorance from his Youth*, than to *reduce* that man who hath *turned aside* either to *Atheism*, or to *Idolatry*, and *Superstition*, albeit he may have been instructed out of the Scriptures from his Childhood. Such a one sinneth against greater light of Conscience, and so is infinitely more Criminal, in *shutting his own eyes*, than he who never had his eyes open, nor had a Torch held out unto him to find out the True way. Questionless a man may sin away Gods Grace by degrees; and of all sorts of Sinners, the Apostate seemeth to take the *Largest step* towards it: and therefore the *Apostle* speaking of *Renegado's* from the Truth, tells us, *Heb. 6. 4, 5, 6.*

That.

That it is impossible for those, who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the World to come, if they shall fall away, to renew them again unto Repentance. For if any man quencheth the Spirit, it is he. If any man treadeth under foot the Son of God, it is he. If any man counteth the Blood of the Covenant an unholy thing, it is he. If any man doth despise unto the Spirit of Grace, it is he: And after so many sins, so much obstinacy, and so much standing out against the clamours and snubbings of Natural and Enlightened Conscience, to recover that man out of his Apostacy, by the gravest Counsels, by the most patheticall Exhortations, or by the strongest and most convincing Arguments, though it be not absolutely impossible, yet it is next door unto it; and the Reason of it, is here in my Text; because he loved not the Truth, therefore hath God sent him strong Delusions, that he should believe a Lye. Let him therefore that standeth (as he valueth the favour of God, the comforts, and fellowship of the Spirit, and the Eternal interest and felicity of his own Soul, let him) take heed lest he fall, 1 Cor. 10. 12.

2. This Consideration of Gods sending some men strong Delusions, serveth to clear up that, which in our Age, seemeth to be a Miracle of wonders; how it cometh to pass, that many famous and learned Divines, in the Church of Rome, have both believed those things themselves,

selves, and obtruded them upon others also, as so many sound and Catholick Truths, which even unskilful Men and Idcots in our Communion, can discover to be meer delusions, or falshoods, as it were, of yesterday. I remember, Tertullian said, *Sapientis est, nihil admirari*, That a Wise-man will wonder at nothing; and, I think, we need not wonder at this thing, if it be so; but rather we may make it a Question, whether it be so indeed? Whether they have believed those points themselves, which they have offered unto us, as Articles of Faith? St. Augustine tells of Varro, that learned Pagan, that he affirmed, *Aug. de Civ. Dei, lib. 4. c. 31.* That many things in Religion were true, which it was not fit that the Vulgar sort should know; and on the other hand, that tho some things were false, yet it was not convenient for the common People to believe otherwise. And so he tells us of Scaevola the Roman High-Priest in those times of Heathenisme, that *Expedire existimavit, falli in Religione Civitates.* He thought it very expedient for *De Civ. Dei, lib. 4. c. 27.* Cities to be deceived in their Religion. And some others too (especially among the old Greeks) have spoken to the same purpose. And it is not impossible, but some Christian Romanes *Vid. Joseph. cont. Appion. lib. 2.* may have thought, as Varro and Scaevola did of old, that for certain Reasons the Vulgar ought to be made believe many things, tho they be not true. I would strain my Charity to think well of the worst; but yet I cannot for all my Charity but fear at least, that some Popish Divines have acted quite against their own Consciences, and used indirect Arts to gull the rest of

the World, teaching such Doctrines for True, which *they themselves could not but know to be false*, and I shall give you two instances to confirm my opinion, that it may not seem to be an uncharitable *conjecture only*.

When they procured a Commission from King Philip of Spain, to search for all sorts of Catholick Books, and to purge out of them those passages which made for the Protestants, and to note those passages in a Book by it self, called the *Expurgatory Index*, there were notable *Cautions* inserted in the *Commission*, that the Book so compiled should not in any wise be made publick, but committed to the trust of some certain faithful Prelates; and that those Prelates should not communicate the matter to any, but such as they should judge to be trusty, and by them to be kept very close, and not so much as the sight of one Copy to be imparted unto others, tho they were Catholicks. Now was not this *acting against Conscience*? For if they intended to deal fairly and upon the Square, why was this contrivance to be kept under the *Seal of Secrecy*?

Again; When the Censors of Doway were upon promoting of this *design of purging Books*, and did light upon several ancient Writers (and particularly upon Bertram, who lived within nine hundred years after Christ, and wrote things destructive of Transubstantiation) they resolved together not to burn those Books, but either to bear with their Errors, or to extenuate them, or to excuse them, and to give them as *kind a sense as could be*; and if the shoe

pinched

*Vide Diploma
præfix. Ind.
Exp. Edit.
Belg.*

pinched too much, than their *last refuge* was roundly and manfully to *deny the matter* in their disputations with their Adversaries: this is the English of their own words, in their *Censure of Bertram's Book*: And if this be not in plain English down right *dishonesty*, we are yet to seek, what the *Nature of Cheating* is.

Pag. 13. Ind.
Exp. Edit.
Belg.

From these two Instances it doth appear, that there is reason enough for us to *suspect* at least, that they have acted *craftily*, and *against the light* of their own Consciences; and so, it is very probable that they do *still*, and that they may know *themselves* the falshood of those things, which they would fain have us to believe, and perhaps for *Varro's* and *Scaevola's* reason, because it is fit sometimes the People should be *deceived* in their Religion, for *peace and quietness sake*.

But yet, What if the Rulers of these People be of *the same Faith* with their Vassals? it is no argument of the truth of their Creed, because *great and learned Men* have believed it, for *great and learned Men* may be, and have been deceived. That great Philosopher *Zeno*, did question, whether there was any such thing as *Motion* in the world; but what authority is this for *me* to disbelieve my own eyes? And *Scipio Tettus* was such a Fool, that he denied the being of God, and set up a School of Atheism, and died a Martyr for Atheism, and clapt his hands too in the very flames. Now all that we can collect from these and the like instances, is, that Man is a most *senseless Creature*, when God gives him up to his own *conduct* and *management*, especi-

ally if he be blinded too by him, that *ruleth in darkness*. *Magnus Deus est error*, as Luther said, Error is a God, which the most admired *Sophies* are ready to adore, when the God of Truth, Righteousness, and Peace shall leave them to *themselves*, and commit them to their *own hands*. And that this is usual, the Instances are *too many* to be insisted on, and the thing is *too common* to be wondred at. And so the first thing I propounded is made good, that many people are led away by strong delusions, to believe that which is a manifest and notorious lie, and how this cometh to pass: Partly by the power of *Mens Education*, partly by the efficacy of their *Lusts*; but chiefly by the *Justice of God*, thereby punishing them for their darling wickednesses; for this cause God doth send them strong Delusions that they should believe a Lie.

ANCIENT and MODERN
DELUSIONS,

Discourfed of in three

S E R M O N S

Upon 2 T H E S. 2. II.

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2. THES. 2. II.

And for this caufe God fhall fend them ftrong Delufions, that they fhould believe a Lye.

THE fecond confideration now fol-
lowes, that notwithstanding thofe
great Evidences which have been
given on the behalf of Truth, yet multitudes
of filly people are very fond of delufions and
lyes ftill; nay, even fuch as are of the fame,
or of the like Nature, with thofe Delufions
which St. Paul fpeaketh of here, which he
fayeth were to be fent upon that Generation;
as a curfe and Judgement upon them, becaufe
they loved not the Truth, that they might
be faved.

In the handling of this matter I must of necessity observe this Method ; to shew you what those Pretences were which prevailed in the *very first* ages of Christianity : Then, that many pretences which are in vogue now do resemble and come very near to those which were broached in the beginning by damned Seducers ; and lastly, that these are *meer Delusions* and *Lyes*, how specious soever they may appear unto the vulgar.

1. Then it is observable and very certain, that in the most Primitive Times of the Church, many Impostors did pretend to an *Infallible Spirit*. This is clear to any man that hath but enquired into the History and condition of that Age wherein the Apostles of Christ lived. For *Simon the Sorcerer* (of whom we read *Act. 8.* and whom the Ancients called *αὐτοκράτωρ τοῦ σατανᾶ* the *Eldest Son of the Devil*) pretended, that he was *that Divine Being*, which framed both the *Angelical* and *Visible* world. He perswaded many to believe, *that he was the great power of God* ; or (as it may be rendred) that he was that *Power, Numen, or Divine Majesty*, which is called *Great*. He pretended to be *more than Gods Vicar* upon Earth ; for he gave out, that he was *the very God*, that appeared upon *Mount Simai*, as *the Father* ; that he was the *Christ*, that afterwards conversed with the *Jews as the Son* ; and that he was the *Holy Ghost*, that at last descended as the *Paraclete*, or promised *Comforter*. *Eusebius* tells us, that he had a *Demon* alwayes attending on him, which

Epiph. Heres.

21.

Iren. l. 1 c. 20.

Cyrl. Ca-

tech. 5.

Iustin. Dial.

in Tryph.

Euseb. Hist.

Eccl. lib. 2,

c. 13.

was

was called the *Virtus* *αἰσθητική*, whereby he wrought such seeming Miracles, that he was worshipped as the Supreme and Sovereign Deity, and it appears by the joynt testimonies of Tertullian, Justin Martyr, and other the most ancient Writers of the Church, that Claudius the Emperor erected a great Statue in honour of him, with this Inscription upon it, *Simoni Deo sancto*, to the Holy God Simon. Some learned Divines do conceive, that *this was* that Man of Sin, of whom Saint Paul saith, in this 2 *Thes.* 2. 4. *That he opposed and exalted himself above all that is called God, or that is worshipped, &c.* This is certain, that his Followers pretended to the most perfect and certain knowledge of Gods Will, insomuch that they despised the Apostles themselves, as much inferior to them in understanding the Divine Mysteries. And Epiphanius relates, that when the Church appealed to the Writings of the Apostles, they urged the authority of a more infallible Tradition, and affirmed themselves to be wiser than the Apostles, and to be Preachers of greater Truths, than ever the Apostles were acquainted with. These were those false Prophets, which our Saviour foretold would come, *Matth.* 7. 15. He called them false Prophets, not because they pretended to foretel future events, but because they falsely pretended to Divine Inspiration, and to an Infallible Spirit. These are they which Saint Paul saith, were puffed up with a profession of Science, falsely so called, 1 *Tim.* 6. These were they, whom he called false Apostles, deceitful Workers

Quod *de*
Marco. An-
not. Iren. lib. 1.
c. 9.

Tertul. Apol.
c. 13
Justin. Apol. 2.
Iren. l. 1. c. 20.
Cyrl. Catech.
5.

Epiph. lib. 1.
Hæres. 14. §
34.
Iren. lib. 3. c. 20.

workers, transforming themselves into the Apostles of Christ; 2 Cor. ~~12~~. 13. And these are they, against whom he cautioneth the *Thessalonians* in this Chapter, that they should not be shaken in mind *διὰ λόγον*, vers. 2. by any pretences of the Spirit, by a shew of *Inspiration, Immediate Revelation, and Infallible Knowledge.*

Now by what hath been spoken you may easily observe, that the *Fundamental* and *Grand Pretence*, upon which those monstrous Hereticks went in the Apostles Times, was *This*, that their Master was *the Divine Oracle*, the great Teacher of all Truth; and that they themselves by being his Disciples had this Priviledge above other men, to be *divinely and immediately inspired*, so that they neither *did* nor *could* be mistaken in their Religion. Like unto this is the *modern* pretence touching the *Infallibility* of the Bishop and Church of Rome. What the old *Gnosticks* did claim by and under *Simon Magus*, that do the new *Romanists* claim by and under *Simon Peter*, that their Teachers and Guides *cannot Err*. Tho for above fourteen hundred years together the Popes judgement was not counted infallible, yet now it is an undoubted Article, and the *Fundamental Tenet* among them (especially among the *Jesuites*) that their Great Pontifex hath this *Privilege* above all Councils, that *in his quæ ad fidem pertinent nullo casu errare possit*, as Cardinal Bellarmine affirms; in things pertaining to the Faith *he cannot erre* in any case.

Bellarmin. de
Rom. Pontif.
lib. 4. c. 3.

Now that this is a meer *Delusion* and a notorious lie. Our Writers have used several effectual

Equal wayes to prove. But because I do not intend to wade up to the neck in such a senseless Controversie, I shall take this as a ready and satisfactory course, by shewing you briefly how Contradictory the sense of one Pope hath been to the judgement of another; and so by setting them together against themselves, it will soon appear what a vain and silly pretence, that of their *Infallibility* is. To begin: Saint Peter (as they reckon) was the first Bishop of Rome; and he has left that behind him which doth blast the *Infallibility* of his pretended Successors; for he declared the King to have no Superior: Though he himself was so great an Apostle, and all Kings then were Pagans and Infidels, yet he taught us to submit our selves to every ordinance, and to the King as Supreme, 1 Pet. 2. 13. But Pius the 4th. claimed that at the Council of Trent, which Engenius the 4th. had lately defined at the Council of Florence, that the Bishop of Rome holdeth the Primacy over the whole World (Kings and Emperors not excepted.) And this they are so fond of still, that whosoever among us shall *ex animo*, take the Oath of Supremacy, must lie under a Curse as an Heretick and an Apostate from the Catholick See. Again; the Title of Universal Pastorship over all the Bishops in the World, all the Popes have claimed since the days of Boniface the Third; and yet Gregory the Great, while he was Bishop of Rome, declaimed horribly against it, and in divers of his Epistles, calls it a Title full of Novelty, Vanity, Blasphemy.

*Bellarmin. de
Rom. Pontif.
lib. 4. c. 2.*

*Hierom. in
Catalog.
Bellarmin. de
Rom. Pont.
lib. 4. c. 9.*

*Melch. Canus
lib. 6.*

*Gratian dist.
19. c. 9.
Council. Si-
nues. Tert.
adv. Prax.*

Blasphemy, Pride, Madneſs, and Wickedneſs, and ſaid, that it was a *Preparative to the Times of Anti-chriſt*. Again, this buſineſs of Infallibili-ty, which is now one of the *choiceſt* feathers in the Old mans Cap, was formerly account-*ed* by themſelves, as a *New-nothing*. For about 250 years ſince (no longer ago) *Adrian* the ſixth did ingeniouſly and honeſtly declare, that the Pope might not only *Err*, but might be an *Heretick* too, and might *teach Hereſie*, and that ſome Popes have, *de facto*, done ſo. And to make good what this Pope *Adrian* ſaid, it is further obſervable, that *Liberius* ſub-ſcribed the *Arian Hereſie*, and the thing is ſo certain, that Cardinal *Bellarmino* himſelf doth confeſs it, and produceth many Authorities to prove it. Moreover, *Honorius* the firſt held, that there was but one Will in Chriſt; and *Vigilius* denied, that Chriſt had two natures; and *Anaſtaſius* the ſecond was a *Photinian*; and *Marcellinus* was *wore* than an *Heretick*, for he *Apoſtatiz'd* to *Heatheniſm*, and ſacrificed to *Heathen Idols*; and *Zepherinus* embraced the Propheſies of *Montanus*; and *Rhenanus* himſelf, in his Annotations upon *Tertullian*, notes it on the Margin, as a thing to be obſerved, *Episcopuſ Romanuſ Romanizat*, the Biſhop of *Rome* is turned *Montaniſt*. And yet *Montaniſm*, and *Arianiſm*, and *Photinianiſm*, and the o-ther Sects I have named, were juſtly reckon-*ed* by ſucceeding Popes, as ſo many *Heretical Profeſſions and Faſhions*, which yet theſe their Predeceſſors did embrace notwithstanding. And ſince

since this is Pope against Pope, one contradicting and condemning the other, and that in things pertaining to the Faith; How is it likely and possible, that every one of them could be in the Right? Further yet; two things are observed of Pope *Galasius* the first, that he flatly affirmed *the Elements in the Sacrament to remain in their own Nature Bread and Wine*; and that he called it a piece of *Sacriledge*, to administer the Bread without the Wine: But how irreconcilable his Doctrine is with that of latter Popes, who teach Transubstantion, and half Communion, any man may see with half an Eye. Again, *Celestine* the Third, taught that Marriage was void and null, if either the Wife or the Husband became an Heretick; and yet the quite contrary was taught by his immediate Successor *Innocent* the Third, and so it has continued to be taught by the rest of the Popes since. Further yet: The Papists are pleas'd to call *Mr. Calvin* an Heretick, for affirming, that the souls of Saints departed shall not enjoy the perfect vision of God until the Resurrection. Yet this Doctrine was taught by Pope *John* the 22th. but (to see the Infallibility of these Men) some say, that *John* himself recanted this before his death; however it is certain, that the contrary was defined by *Benedict*, the Twelfth, *Johns* next Successor; and so the Popes teach still, that such Souls are perfectly happy upon their departure; and this is the fundamental Principle upon which their Invocations of Saints standeth; and were

Magdeb. Cent
5. c. 4. de Cæ-
ne Dom. 3
cap. 10. in
vita *Gelasii*.

Alphonf. de
Castro lib. 1.
c. 4.

it not for that, I believe *John's* opinion would have been received as a *certain Truth*. But what shall we say of *John* the 23th. who denied the Articles of Eternal Life, and the Resurrection of the Body? And for his Heresie was accused, and condemned by their own Council of *Constance*? Either he, or other Popes were *grossly* mistaken; and which of the two is most likely, we leave to themselves to dispute it out.

Magdeb. Cent.
10. c. 9.

Plat. in vit.
Steph. 6.

Ballarm.

To these I might add many instances more; as, that *John* the 12th. *ordained a Deacon in a stable, drank healths to the Devils, and called upon Devils for help when he was at Dice*; that there was an Age (as *Platina* tells us) when 'twas usual with Popes to make void all that their *Predecessors* had done; that, when *Formosus* was dead, *Stephen* the 6th. made his body to be taken out of the *Grave*, caused some of his fingers to be cut off, and his Carcase to be thrown into the River; that then Pope *Romanus* was set up, who condemned the Acts of *Stephen*; and then came *Sergius* the 3d. who ratified what *Stephen* had done, and nulled again the Acts of *Formosus*. I might instance also in another of their pretended Infallible Oracles, I mean that *Female Pope*, who turned *St. Peters* into a *groaning Chair*, and was delivered of a *Popeling*; and so cozened the *whole Church* and *her self too* (notwithstanding her Infallibility;) but as to this, it will be said, that it was not *Error in Capite*, a judicial Error, but a personal slip only (an hurt in the Elbow or the Shin)

Shin) or else they will deny, that there was ever such a Pope, and with them it is a Rule, that *Fortiter mentiri*, to Lye *strenuously*, and to *swear to it*, for the sake of the Catholick cause, is not only *pardonable*, but *meritorious* too. I shall only add (what is very well known) that *Sixtus* the 5th. set forth a Latine Translation of the Bible, and cursed all that would not use *that*; and after him came *Clement* the 8th. and set forth another and different Translation, and cursed all that would not use *that*; so that let the Romanists turn themselves which way they please, they are all accursed and damned, if it be so that their Popes be indeed Infallible.

But 'tis a wonder, that any *Learned* person should be of that opinion of men, who have been so vicious, so ridiculous, and so inconsistent with themselves, that the *Italians themselves* have made them the Subjects of the bitterest *Pasquils and Satyrs*: only I do remember (what a *Learned* Writer hath observed of *Æneas Silvius*) that before he came to be preferred to the Popedom, he *laughed* at the conceit of the Popes Infallibility; and the reason why some did set him above Councils, was this (as he ingeniously confest,) because the Pope had the disposal of all Spiritual Preferments, which Councils had not, and so the thing fairly ends, that 'tis not the Love of *Truth*, but the Love of *Interest*, which has made men to sweat, to defend this pretence of Infallibility. A pretence which I have been the

*Bishop Taylor
lib. of Propb.
Scil. 7.*

longer upon, because it is the grand Delusion on which many others are built; and though many, who dare not believe their own *Senses*, are so senseless and sottish, as to believe this *fancy*, yet I consider, that thousands have been justly given up to believe a Lye. That great impostor *Montanus* pretended that he was the Paraclete, or Comforter that was promised; and that Delusion prevailed so, that the Acute and Learned *Tertullian*, himself was at last perswaded of the Truth of it. Though it be a *dangerous*, yet 'tis no *New thing* for the worst of men to say, they are Infallible. Those false Prophets, and false Teachers, who seduced the World in the Apostles days, pretended the same thing; and it was the grand Delusion which the Righteous God delivered them and their followers up to believe, because they loved not the Truth.

2. Another thing observable of those first Hereticks is, that they taught the *worship of Images*. *S. John* cautioned his little Children, to *keep themselves from Idols*, 1 Joh. 5. 21. And *S. Paul* spake of some *Idolaters* that were in the World in *his days*, 1 Cor. 5. 10. Now by these are to be understood, not only those who worshipped the *Pagan Deities*, but those also who worshipped *Pictures*, whether of God, or of Christ, or of Men. And that such there were in those first times is very clear out of the Writings of many Ancient Doctors in the Church; and though they called themselves *Christians* as the sincere Professors

fellors of the Gospel were called, yet were they condemned, and prescribed by the Church, as vile and abominable *Hereticks*. Such were the *Cerinthians*, who boasted of their immediate Revelations, and yet honoured the Picture of *Judas* himself, because he was the occasion of Christ's death. *Simon Magnus* (of whom I spake before) delivered an Effigies of himself to his Followers in the shape of *Jupiter*, and another of his Strumpet *Helena* in the shape of *Minerva*; and his Disciples by his directions worshipped these with prostrations, with incense, with meat and drink Offerings. In like manner the *Carpocratians* had the Pictures of *Christ* and of *Paul*, and of others, to which they gave religious worship; and by so doing did conceive, that they greatly honoured *Christ* himself and his Apostles. Now all these poisonous Branches of Idolatry proceeded from one bitter Root, that wicked Sorcerer, who was the Author of all * Heresies: And the learned Dr. *Hammond* is of opinion, that Saint *Paul* pointeth to these *Impostors*, *Rom. i. 23.* where he saith, that they changed the Glory of the incorruptible God, into an Image made like unto a corruptible man, for they supposed, that God himself was adored and worshipped in and by these Images and Representations. Like unto this old abominable and heretical Practice is the modern Practice of the Church of *Rome*, in worshipping the Pictures of the Persons in the Holy Trinity, of the Holy Virgin, and of the Apostles and other Saints: And tho they would come off with a nice and

Epiph. Heres.

21.

Iren. l. i. c. 20.

Augustinus.

Eusebius.

Iren. l. i. c. 24.

* *Cyrl. Cat.*

3.

Vide Ouzel in

Min. Felic.

p. 54.

and foolish distinction between *Latria* and *Dulia* (which yet their Writers do not thoroughly agree in ;) yet suppose they do not pretend to give Divine worship to the *Images themselves*, but to the *Prototypes*, that is to God and to Christ, who are thus Represented, *this* is a very gross delusion and a *Lie*, in the *Scripture sense of the Word*, that is, down right *Idolatry*. For they, who worshipped the golden Calf in the Wilderness, are called by the *Apostle Idolaters*, 1 *Cor.* 10. 7. and yet they were not so *foolish* as to think, that the *Image* which they had just formed *with their hands* was the very *True God*; but looked upon it as the *Symbol* of Gods presence, and worshipt it as *Gods Representative*; and their Worship was *ultimately* directed, not to the *Calf*, but to *God himself* by the *Image*, and under that *Similitude*; and so they were guilty of *Idolatry* in the *Manner*, tho not in the *Object* of their worship; for they worshipped the *True God* after a *False way*. And indeed this was the *Idolatry* of the very *Pagans*. For tho many of the *vulgar* sort among them terminated their worship in the *Images themselves*, yet the *wiser* sort did conceive and prefer, that they worshipped the *Great God* by their *Images*, and not the *Images themselves*. So *Celsus* declared in his *Disputations with Origen*, that he was no better than a *perfect Fool*, that looked upon those things (things of *Wood and Stone*, of *Brass and Gold*) to be Gods and not rather as *Images of the Gods*. And the *Pagans* in *Arnobius* profess that they worshipp'd *Statues*, only because

Origen. cont.
Cels. l. 7.

Arnob. l. 6.

because *through them* honor is given to the Gods, whereas the *Images themselves* were worshipt only for their *Dedication*, and *Relation* sake unto the Deity. This was the Plea of the *Heathens*, and this is the Plea of the *Papists*; so that either *they* are guilty of Idolatry, or else neither *Jews* nor *Heathens* were ever guilty of it: And whatever evasions *they* make use of to excuse *their Image* worship, the same shifts any Learned man, may use to excuse the *Idolatries* of the *first Seducers*, the *Simoni-ans*, the *Cerinthians*, the *Carpocratians*, and the *Collyridians* too, who offered up *Cakes to the Virgin Mary's Image*. For all these did believe, that this Worship and Honour did chiefly and ultimately redound to the Honour of God; and this was a Delusion, and a Lie, which they were delivered up to believe; and I wish some pretended Catholicks had not raked up the same Delusions out of these Old Hereticks Graves.

3. Of whom it is yet further observable, that they taught the *Adoration* and *Invocation* of *Heavenly Spirits*, as *Mediators* between them and the great God. This is expressly recorded by *Epiphanius* of *Simon the Sorcerer*, that he taught his followers, *that no man* Epiph. Hæc ref. 21. *could be saved, unless he did offer up Sacrifice to the great Parent of the Universe, by those Principalities, and Powers, and Intelligences which are above.* And questionless, this is that *ἑρπύρεα ἡ ἀγγελικὴ*, or worshipping of *Angels*, which *S. Paul* condemns, *2 Col. 18.* Let no man beguile you of your Reward, in a volun-

tary humility, and worshipping of Angels. That is, let no man rob you of that which is the peculiar honour of *Christians* (who call upon God through the *Eternal Word only*, let no man beguile you out of that way) by persuading you to an *uncommanded* piece of humility, to go to God by *many Mediators* and *Advocates*, as if it were *too much* confidence and rudeness to direct your Prayers *immediately* unto the Father of Spirits: And in order hereunto, take heed, that ye be not tempted to worship and invoke the *Angels*, who are thought to be Gods *Ministers of State*, to carry his *Commands* down unto Men, and to convey mens *Prayers* up unto God. This was certainly the foolish and evil Practice of many deluded people in those dayes; and very like unto this is the superstitions and unlawful Practice of many deluded wretches in our days, who do not only pray to their *Guardian Angel* to defend and to direct them, but also to *S. Michael* the Arch-Angel, and to all the (supposed) *Nine orders of Blessed Spirits*; and to the Souls of *Patriarchs* and *Prophets*, of *Apostles* and *Martyrs*, and to the *Spirits* of all Saints departed, to be their *Mediators* and *Intercessors* at the Throne of Grace. But this is a meer Delusion and a Lye, though they believe it to be an Act of great Piety and Devotion: For

Iſa. 63. 16.

Abraham is ignorant of us, and Israel acknowledgeth us not: Nor doth our Saviour himself send us to God any other way but by him,

not

nor direct us to pray in any other Name but in *his*; nor doth the Scriptures own any more then *one Mediatour between God and Men, the Man Christ Jesus*. To address ones self to a plurality of *Inferior Spirits*, and *subordinate Mediatours*, is down right *Heathenism*, which Religion Christ came to *destroy*, and forbad us to Pray, *as the Heathens did*; and so we are not only to forbear all *Battologies* and *vain Repetitions*, which the Pagans *used*; but also we must declaim all *Plurality of Intercessors*, which the Pagans *believed*. And because this is a useful speculation, I would observe unto you these four things, touching the Religion of the *Old Heathens*, much whereof these Gnosticks in my Text did insert into their Religion, and upon which they grounded their Practice of worshipping, and praying to *Demons* and *Invisible Spirits*. 1 Tim. 2. 5. Matth. 6. 7.

1. They believed, as we all do, that there is but *one Supreme, Sovereign and Independent Deity*, which presideth over the whole World, and ordereth all things in Heaven and Earth. Yet nevertheless.

2. They believed, that between God and Men there were vast numbers of *Inferior Deities*, and *Deified Souls* (as the Romanists reckon great multitudes of *Canonized and Reputed Saints*) to whom the great God did commit the care of Men, and the Government of the World.

See Dr. Cudworths Intel. System.

3. They believed (as the Romanists do also) that since God was a Being of most tran-

secundum perfectionem, it was not *manners* for men to address themselves unto *him*, but by the *favour* and *means* of those *middle* Beings or *Mediatours*: Even as it is a piece of *boldness* to present a Petition to an *Earthly* Prince, but by the hand of an *Intercessor*, or some *Master of Request*.

4. And so, lastly, it was the Custom of Heathens, to call upon some *Demon*, *Soul*, or *Spirit* to *solicite* and *mediate* for them unto the *supream* God, and to depend upon *them*, as their *immediate* Patrons, and to expect all their Petitions to be answered by *their care*, and all good things, both for them and theirs, to be brought unto them by the hands of *these Mediators*, to whose Custody and Protection they did solemnly *devote* and *commit* themselves. This is a short and plain account of the Creed and the Religion of the *Ancient Pagans*; by what we can learn from the most sagacious, diligent, and inquisitive Writers.

And by this it will appear what a *correspondence* and *likeness* there is between Popery and *Heathenism* in this particular, concerning their *Applications* unto, and their *Dependances* upon certain *Mediators*, whose *Interest* they conceived, to be so great in the *Supream* and *Sovereign Numen*, that they rested confidently in their *Intercession* and power, in all *Cases*, *Circumstances*, and *Conditions* of Life. For (that I may give you some particular and known Instances :) the Heathens were wont to engage certain *Demons*, or *Spirits* of the other world, to be their *Tutelar*.

Lar Deities, to take the Patronage of their *Coun-
tries, Cities, and Habitations*; such was *Bet* to
the *Babylonians*, *Osiris* to the *Aegyptians*, *Vul-
can* to the *Lemnians*, *Pallas* to the *Trojans*, *Mi-
nerva* to the *Athenians*, *Apollo* to the *Delphicks*,
Juno to the *Carthaginians*; and the like. Just so
have the deluded Romanists engaged *St. James*
to be the *Tutelar Saint* for *Spain*, *Peter and Paul*
for *Rome*, *Denis* for *France*, *Martin* for *Germa-
ny*, *Nicolas* for *Moscovia*, *Ambrose* for *Milan*,
Hulderick for *Anguska*, our *Lady* for I know not
how many *Cities and Corporations*; and every
particular Child is taught to choose him a *Gua-
rdian Saint* for his own Person, and to pray dai-
ly to him in this Form, *Glorious Saint N. whom
the divine Providence hath allotted for my Patron
on Earth and my Patron in Heaven*; obtain for
me *thy grace*, that I may be made parta-
ker of your *Glory*. Again, The Heathens had
divers inferior *Deities* and *Mediators* belonging
to their several *Trades and Professions*, so that
bandmen had their *Ops* and *Sylvanus*; *Mariners*
had their *Caster* and *Pollux*; *Travellers* had
their *Heracles*; *Shepheards* had their *Pan*; *School-
lars* had their *Apollo*; *Soldiers* had their *Mars*
and *Torques* had their *right-angled Mercury*.
Even now have the silly deluded wretches their
personal *Saints*: *Rhymer* has their *Cosmus* and
Damianus; *Painters* their *Saint Luke*; *Potters*
have their *Gaurus*; *Hunters* their *Eustaceus*;
Spanners their *Saint Christopher*; *Saint Clement*; and
our *Lady*; *Lawyers* have their *Isidore*; *Schools*

See the Childs
Catechisme
printed at
Paris. 1672.

have their *Eulogius*, and Harlots themselves have their *Saint Magdalen* and *Saint Asra*. Once more, they have (as the old *Heathens* had) particular propitious *Spirits*, and *Orators* for particular *Diseases* and *Griefs*; as *Cornelius* for the *Falling Sickness*, *Barbara* against *sudden Death*, *Liberius* for the *Stone*, *Apollonia* for the *Tooth-ach*, *Otilia* for *Sore eyes*, *Roche* against the *Plague*, *Petronilla* for the *Fever*, *Saint John* and *Saint Bennet* against *Poyson*, *Saint Antony* for the *Erysipelas*, *Romanus* for *Demoniacs*, and *Saint Margaret* for *Women in Travel*, and *Felicitas* for such as are *Barren*. Lastly they have particular *Saints* for the safety of themselves, and their several sorts of *Goods*: They have *Antony* for their *Swine*, *Wendeline* for their *Sheep*, *Pelagius* for their *Oxen*, *Saint Gall* for their *Geese*, *Saint Loy* for their *Horses*, *Urban* for their *Vineyards*, *Agatha* against *Fires*, *Saint Michael* and *Saint George* against all their *Enemies*.

These Instances I have collected, not so much out of a design to render their Religion ridiculous, as to open the eyes of those ignorant People, who are deluded by crafty and evil Men, and whom I pity with my Soul. Alas! miserable were those Creatures in the *Apostles* time, who were taught by *Hereticks* to pray unto *Angels*, to invoke and confide in *Angels*, as their *Mediators* and *Patrons* in the Court of Heaven: but (God help them) how miserable are those poor Souls, I now speak of, who are taught to do this, and much more! Not only to adore and depend on those that are indeed

deed *Ministring Spirits*, but moreover to worship and repose their trust (both for their present and eternal safety) in *little* (and many times very *mighty*) *Creatures*, whose names they are pleased for their *Interest* sake, and for some *self-ends*, to enter into the *Register* and *Catalogue* of Saints! But they have taken their Copy from the Religion of those, whom Saint Paul speaketh of in my Text, that had strong delusions sent them, that they should believe a Lie, because they loved not the Truth, that they might be saved. And yet I have *more* to say of them *still*.

ANCE.

ANCIENT and MODERN DELUSIONS,

Discourfed of in three
S E R M O N S
Upon 2 T H E S. 2. 11.

S E R M. III.

2. THES. 2. 11.

*And for this caufe God fhall fend them ftrong Delu-
fion, that they fhould believe a Lye.*

FOR, Fourthly, there is yet another thing
obfervable of thofe Deceivers in the
dayes of the Apostles, that they pre-
tended to great *Aufterities of Life*, in
mortifying their Flefh, and *disciplining their Bo-
dies*, and abridging themselves of that *Liber-
ty* which God had allowed in the use of his
Creatures. S. Paul takes notice in two feve-
ral places, that they forbade to marry, and com-
manded to abstain from meats, 1 Tim. 4. 3. and
that they neglected the body by observing these hu-
mane Ordinances, touch not, taste not, handle not,
Col

Col. 2. 21. They pretended to be more *perfect* and *Holy* than other men, in using those severities towards the Body, which others neither did, nor thought themselves obliged to use. These things have indeed a shew of *Wisdom*, saith the Apostle, Col. 2. 23. and 1 Tim. 4. 2. He gave these Deceivers this Character, that they *spake Lyes in Hypocrisie*; abused the World by pretences of extraordinary *Sanctity* and *Mortification*, because they were so strict in these *outward* observances. And are not the *Modern Severities*, which the Romanists lay so much stress upon, so many *Apish Resemblances* of these Ancient Delusions? Their forbidding all *Monastick* persons and *Clergy-men* to Marry, as if it were unbecoming the *Sacredness* of their Profession; their commanding certain *Religious Orders*, such as the *Benedictines* and *Carthusians*, to eat no manner of *Flesh* all their days; their General Laws touching the *choice of meats* at certain times, which are imposed upon *All* as *Religious* ordinances, and *necessary* to be observed under pain of *Anathema*; what is all this, but a *reviving* of the Doctrines of the Old Gnosticks, and a *new Edition* of those Cheats and Impostures, which were condemned by the Church in its most *Primitive* Ages?

As near as I can I will do them no wrong in this particular. The Case, I confess, in some respects is not altogether the *same*, and yet in other respects it is not altogether *different*. It is not the same on this account,

*Iren. l. i. c. 22.
 & 30.
 Epiph. He-
 res. 30. & 42.
 & 66.*

*Hierom. adv.
 Jovinian. l. 2.*

because some Ancient Deceivers condemned Marriage as one of the Devils works, and forbad the use of *Wine* and *Flesh* as a thing evil and unlawful *in it self*. So *Theodoret* tells us of the followers of *Simon* the Sorcerer; and *Irenaeus* tells us of *Saturninus*, *Marcion* and the *Eucratita*: And *Epiphanius* relates of the *Ebionites* and *Manichees* also, how they held Marriage, and the use of *Flesh* and *Wine* to have been instituted by the Devil, and therefore was evil *naturally* and *intrinsically*. This the *Papists* do deny as we do; and they are very proud of this Evasion, and make use of it against us, when we dispute against their *superstitions*; even as *Tertullian* did, disputing against the Church in his book, *de Jesunio*, when he was a *Montanist*. This is agreed upon on all hands, against the first Hereticks, that every Creature of God is good, and nothing to be refused, if it be received with thanksgiving, as *S. Paul* speaks, *1 Tim. 4. 4*:

But then it is to be noted, that in the Apostles days some were guilty, though not of *Here-
 sic*, yet of great *Superstition* in this particular. For they granted the use of Gods Creatures to be lawful *in it self*: but yet they conceived the forbearance of their Liberty to be a very meritorious Act of Self-denial, a great piece of of perfection, and such a direct Act of worship as was very acceptable and pleasing unto God. *S. Paul*, in *1 Tim. 4. 8*. speaking of *exercitia
 varia*, bodily exercise, as a thing of little profit, doth plainly glance at the fooleries of those
 men

men, who placed Religion in *bodily* castigations, in abstaining from *certain meats and drinks*, and from *Marriage*; although they did not look upon these things as *εὐαγγέλιον*, *abominable* in their own nature; but refrained from them (as divers did) *ὑπὸ ἀνάγκῃ*, for *Discipline* sake, supposing this abstinence to be an *Exercise of Piety*, and kind of *Mortification and Humility*, that would *purchase and merit* the Divine favour. And, in *Col. 2. 23.* although he calls this neglecting of the body, *will-worship and humility* (as those superstitious wretches did) yet he tells us, that these are onely the *Commandments and Doctrines of men, ἀνθρώπων ἐντολὰς καὶ διδασκαλίας*, which tended to corrupt practices by the abuse of them. These things had indeed in them a *show of Wisdom*, as being borrowed of some *Philosophers* (for which reason he saith, beware least any *spoil you through Philosophy and vain deceit*, *verf. 8.*) but yet they were onely *specious*, not *real or substantial* services. And are not those little things, so religiously practised, and so wonderfully applauded by the Church of Rome (such as wallowing on the ground, a *Penitential shift*, going bare-foot to a *Sepulchre* or a *Shrine*, whippings in the *Time of Lent*, the wearing of *S. Francis his habit*, and especially the choice of some meats, as if it were a *mortal sin* to eat others, and the forbidding of *Priests marriage*, because they that are in the *Flesh* cannot please God (as *Pope Siricius* insolently affirmed) I say are not these *pettite and superstitious* observations imposed upon the *Conscience*.

Siric. Ep. i.
c. 7.

science as necessary and meritorious Acts, a perfect Copy and Transcript of Ordinances, that were condemned of *Old*? Though many are such Fops as to receive them for *Catholick* Traditions, and to confide and trust in them as a sure way to Heaven; yet that the opinion of their merit or necessity is a gross and palpable Delusion, may be easily evinced by observing what *St. Paul* himself said in the beginning with reference to these matters. For: 1. Bodily exercise profiteth little, in comparison of that Piety which consisteth in the renovation of the heart, and the Crucifixion of the Old man. Christianity is a grave and serious thing requiring the mortifying of our Lusts, and the inward Sanctity of the Spirit: The Kingdome of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, Rom. 14. 17.

2. These frothy and insignificant Practices are so distant from the Rules of solid Religion, that they are indeed the very scum of Heathenism, the Elements and Rudiments of the World, as *S. Paul* speaks, Col. 2. 8, 20. For so *S. Jerome* tells us; out of *Cheramon* the Stoick, touching the Priests in Egypt; and out of *Embulus*, touching the Priests of *Mithras* in Persia; and out of *Philo* and *Jothras*, touching the *Essenes* (which some think that *S. Paul* pointeth to especially,) out of *Xenocrates*, touching the *Athenians*, and out of *Euripides* touching the *Cretians*, though they were Gluttons: And the like we find related of

S. Hierome
lib. 2. Jovinian.
nian.

Chemnit. Eras.
pag. 124. de
Athen.

of several *Heathens* more by other Authors ; that they used *bodily severities*, especially before they made their addresses unto their Gods ; that they were wont to *change their garments*, and lie upon the bare Earth, and for several days to abstain from conjugal enjoyments, from Wine and Flesh, and even from Eggs and Milk as coming of Flesh ; and that when they took their Repast, they did it very moderately, and upon very light diet, contenting themselves with bread, and *beans* and pulse, and things of the like nature ; and all this, supposing, that by these outward castigations and severities, they should make the Gods *favourable* and propitious unto them.

See Dr. Ham.
in Tit. 1. 12.
Volateran.
l. 13. c. 4. *Anthrop.*
Alex. ab Alex.
l. 6. c. 2.

3. And yet, S. Paul calls all this *Hypocrisie*, (or vain ostentation) 1 Tim. 4. A character, which though it was given by the Apostle, of the Impostors in his Time, those *Spirits of Error*, those *Apostates* from the Faith, who had their *Consciences seared with an hot Iron* ; yet it may become the generality of Romanists at this day. For they make marriage unlawful to those, in whom fornication is counted *no sin* : They call it *fasting* when they *forbear Flesh*, tho they *surfeit* with the most delicate *Fish*, and the most generous *Wines* : And so they have found out a very *lucky* way to *fast*, and yet to fare as *sumptuously*, as any Scholar of *Epicurus* or *Apicius* could wish to do ; to fast until their girdles crack ; to fast till they are as fat as Boars in a frank ; and to mortifie their flesh till their sides are, *succidie Gehennæ*, as S. Jerome speaks,

like so many stiches to be smoked in Hell. This is far *short* of the austerities of those *Pagans* and *Hereticks* of old; for they *fasted* indeed, and *fared hard* too, when their *Faith* was *broken*, and had greater Reason to plead the Merit of their Works, and to call themselves so many *mortified Saints*, and yet even these were Cheats and Deceivers, who abused silly people, that for their sins were delivered up to *strong Delusions*, that they should believe a *Lie*.

Justin. Mart.
Apol. 2. §
Dial. cum
Tryp. Min.
Fal.

Iren. l. 1. c. 23.

5. Tonching which Impostors there is yet a fifth thing observable; that *notwithstanding* their specious and popular pretensions, they were given to such *licentious* courses, and *corrupted* the World with such *impious* and *dammable* doctrines as brought a *Reproach* upon Christianity, and made the Church of Christ to be *hated* and *evil* spoken of for their sakes. All the ancient Writers have observed over and over; how addicted they were to *lasciviousness*, and taught men such *abominable* kinds of *uncleannefs*, as cannot be named without a blush. They taught, that in *Times of Persecution*, men might *worship the Heathen Gods*, and *eat of such things as had been offered unto Devils*. They taught, that men might tell any *lies* for their *safety*, and to avoid danger might *equivocate*, and *deny the Faith of Christ with their mouths*, so they did *not do it in their hearts*. They taught, that it was lawful to *betray and persecute* those Christians that were *sincere* and *steddy*, and that it was a piece of *good service* unto God, even to *kill* them. They taught, that *Incest*, and *Adultery*, and *Fornication*,

vications were empty words, and that the most
villainous sorts of *Lust* had nothing of *Sin* or
Impurity in them. In a word, they did not
stick at any thing that was *evil*, but were such
Patrons of all manner of wickedness, that in
many places of Scripture they are called, *Wolves*,
Dogs, *Blasphemers*, *Traitors*, *Lovers of pleasures*,
*house-creeper*s, and *enticers of silly women laden*
with sins, *despisers of government*, *separatists*,
sensualists, *filthy dreamers*, *scoffers walking after*
their own lusts, turning the Grace of God into
lasciviousness, and denying the Lord that bought
them. These are the plain Characters that
were cut out upon the foreheads of that un-
godly brood, the followers of *Simon Magus*,
in the most *Primitive* Ages. And now to
draw a *Parellel* between them and the modern
Romanists, a man might wonder, that they, who
try up *Good Works* to the Skyes, should be
the Teachers of such things as are quite con-
trary to Godliness, and utterly *destructive* of
the *Life* and *Substance* of Religion. But
here lyes one main peice of *Sophistry*, that
by *Good Works* they mean, the *bearing of*
*Mas*s, the mumbling over some *Ave Maryes* and
Pater Nosters, abstinence from *Flesh* at certain
times, and such like Acts of obedience to the
Laws of their Church. But as for those Ver-
tues which are *morally*, and *eternally necessary*,
as *Love*, *Humility*, *Subjection*, *Charity* and the
rest, they lay so little stress upon them, that
they suppose them to be *dispensable*, and of no
great moment. For what saith the great Car-
dinal

*Beſarm. de
Rom. Pontif.
lib. 4. c. 5.*

dinal Bellarmine. Why, even this, that men must acquieſce in the judgement of the Pope; and though he ſhould chance to err in commanding to that which is a vice, or forbidding that which is a Virtue, the Church is bound to believe vices to be good, and virtues to be

*Lib. in Bark-
lain, c. 13.*

evil. And ſo he ſaith elſewhere, that Chriſt gave unto Peter (and in him to his Succeſſors) full power to make that a ſin, which is not ſin, and to make that to be no ſin which indeed is a ſin. I am very confident, there never was a more devilish Principle taught by the moſt helliſh Impoſtors that liv'd yet in any Age of the Church. Yet this is the Principle which the Romaniſts do go upon, and take for granted, that let their Popes teach what they will, it muſt be true, let them forbid what they will, it muſt be evil; let them require what they will, it muſt be good; and let them diſpenſe with what they will, it muſt be lawful, even in ſoro interno in the Court of Conſcience. Now, do but obſerve what are the things, which thoſe precious Infallible Guides teach? Why, that men may be ſaved by the Merits of Saints, and ſo need not work out their own Salvation; that they are juſtified before God, if they do but confeſs their Sins to a Prieſt, and undergo a ſlight and a cheap Pennance, when the Prieſt hath abſolved them; that if they die in the guilt of any Venial Sins, they ſhall go no further than Purgatory, and ſhall ſoon be ſent thence into Heaven by a good Legacy, by a few Maſſes, and by the Popes indulgence; and that the Pope hath Authority and Power to Pardon, judicially

judicially the sins of all men, past, present and to come, even to the Term of ten thousand years. Again; what is it which they do *forbid*? Why, to be in Charity with those whom they call Hereticks, to hearken to their Counsels and Arguments, to discourse with them about matters of Religion, to look into their Bibles, and to examine the ground of their *own* Faith, and whatsoever else tendeth to the prejudice of the Roman Cause, is utterly forbidden under the pain of a Curse. But as the Old Hereticks *forbore* that which they might and ought to have done, but were very *earnest* for whatsoever was utterly *unlawful*; so these, while they tye men *up* from things that are *honest* and *laudable*, do not only let them *loose*, but *drive* them also to things, which the Laws of God and of Nature have severely *interdicted*. They require them to resign up their Senses, Reason and Consciences into their hands; to persecute all that are not of the *same Opinions*, though of the *same Faith* with them; to *subvert* Kingdomes; to *compass* Sea and Land to *Poyson* and *Assassinate* Princes; and if by Providence they be detested, to *Lie strenuously*, and to *forswear the Fact*, and to *protest* their *Innocence* with the most *bitter Execrations*, even at the *last minute*, when their Souls are immediately to appear before that *righteous Judge*, who is the *searcher of the heart*. And of the same nature are those things which they *allow* and *dispen*ce with. Witness that *Liberty* they give men instead of *Marrying* to *For-*

H

nicate;

Mr. Eganes
Rates.

Cited by Bi-
shop Taylor,
in his Disswa-
five, part. 1.
sect. 5.

vicate; to act the greatest Cruelties that the most Savage Wits can invent; to equivocate and dissemble, and deal falsely, to break Oaths, though never so strict and sacred, and if need require, to deny their Faith, and to take the Sacrament, even against their Consciences, and for no other end but to abuse and deceive the World. Briefly; witness those dispensations for Adulteries, for Murders, for Killing ones Father or Mother, and for many unnatural and most horrid impieties: of which we have some account given us by one who was of their own Communion; and a more full account may be seen in their *Taxa Camera*, a Book publicly printed, of which their own *Expense* us faith, that it is a Book, in which a Man may learn more wickedness, than in all the Summaries of Vice published in the World: and yet to them that will pay for it, there is given to many a License, and to all an Absolution, for the greatest and most horrid Sins. It is no wonder to me that the Romanists generally are such vile, inhumane, and more than Barbarous creatures, having Consciences seared with an hot iron; especially the *Italians*, who live near the Receipt of Customs, and under the Nose of that monstrous Head of the Church, who can make Villany, Nothing. And I am confident, that no *Leviathans*, whether of former or later Ages, have bred so many *Atheists*, as that Church which calls herself *Catholick*, and takes upon her to remove all boundaries of good and evil, and either to command or to allow whatsoever is con-

contrary to Eternal Reason, repugnant to Gods Word, injurious to all Civil Societies, shameful to Mankind, scandalous to Religion, and destructive of its very Being and Nature. Certainly that Character did never better besit any other Sect, which Saint Paul gave of the old Gnosticks, that they had the form of Godliness, but denied the Power thereof, 2^d Tim. 3. 5.

6. And yet lastly, it is observable of those old Deceivers, that they pretended Miracles, and vied with the Apostles themselves in working Wonders, thinking to make their Delusions plausible by the same means and methods, which served at first for the confirmation of the Gospel. All ancient Ecclesiastical Writers have observed, that the first Impostors were Magicians; and that by enchantments, and the help of the Devil, they did many things which pass for Miracles. We read of Simon the first Heretick, and the Father of those Sorcerers, that he did *flie in the air*; that he made Statues to walk, and move like men; and that he would cast himself into the flames, and yet come off without being burnt.

Cyrl. Cat 3.
Chrys. Hom.
19. in c. 7.
Mat.

And so we find of Marcus, that he was wont to make a long Prayer at his consecrating the Cup, and made the Wine to change its colour, and to look of a deep red; and then he pretended, that some of Christs blood had dropt into the Chalice. And many more instances might be reckoned up, had I but time to search into Antiquity. It sufficeth, what Saint Paul saith expressly of these Apostates, that tho they taught Doctrines of Devils, yet their coming was after

Iren. lib. 1. c. 9.

the working of Satan, with all power, and signs, and lying wonders, in this 2 *Theff.* 2. 9. *ἡτοιμασμένοι εἰμι ἐν ᾧ ὁ υἱ τοῦ ἀνθρώπου ἐρχομαι*, as St. Chrysostome notes; with such wonders, as either were *Impostures*, or tended to confirm an *Imposture*. Had not our Saviour Christ foretold, *Matth.* 24. 24. *That false Teachers should arise, and shew such great signs and wonders, as would (if it were possible) deceive the very Elect*: Had not *Lodovicus Vives* told us, that in his time, some counted it a piece of *Piety* to coin *Lies* for Religion: and were not the World fraughted with variety of *Legends*, and thousands of Stories touching *Miracles* done at the *Shrines* and by the *Reliques* of Saints; it would be the *greatest Prodigy* to me, that in these dayes, Men should have the confidence to talk of *Miracles*, since the Truth of Religion hath been so abundantly confirmed. Yet such is the *Folly* and *Impudence* of the Church of *Rome*, that they are not asham'd to fill our ears with such *Comical Stories* (many of them fabulous, many ridiculous, and all of them impertinent) that were it fit to make this House a Theatre, I would desire no better Subject, whereby to expose their Religion. But my business is briefly to shew, that these are strong Delusions, however some credulous and silly people do believe them as firmly as the very Creed.

In order to our proceeding two things must be premised.

1. That there are two sorts of Miracles. Some are properly so called, *real and true Miracles*, such

as cannot be wrought by any second Causes, but by the *immediate* hand of God *alone*. Others again are improperly so called, rather *Prodigies* than *true Miracles*, such as are not effected by any *natural* and *ordinary* causes here among us, but by some *invisible created Spirits*, who, by Gods permission, produce such supernatural effects, as do strike the vulgar sort into astonishment, and serve to bring the Instruments thereof into admiration: Of this sort was those wrought of old by the Egyptian Sorcerers, in *Exod. 7*.

2. Miracles are not to be heeded without *Consideration* had of those *Doctrines*, which they are intended to confirm. For if they serve to promote *Idolatry*, or to rob God of any of his *Honor* (things plainly condemned by the Holy Ghost in Scripture) they are to be *rejected* without further examination; it being not to be supposed, that God will contradict himself, or set his Seal to a *Lie*; but rather to be Believed, that he doth only permit Angels or Devils to shew such wonders for the probation and tryal of Mens Faith, or in *vengeance* for their Sins. This is clear from *Deut. 13. 1, 2, 3*. *If there arise among you a Prophet, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying let us go after other Gods, and serve them, thou shalt not hearken unto the words of that Prophet &c.*

These things being taken for granted we affirm,

1. That the signs and wonders, which the Church of Rome boasteth of, are *not* in any wise *true Miracles*, done by the power of God, where-
with

with Christ and his Apostles were indued; but that they are either so many *Lies* and *Forgeries*, or so many *Diabolical operations* at the best. For what do they pretend to do, but in a corner and among *themselves*? Whereas true Miracles were acted before the Sun, and before the eyes of those who were *Enemies* to truth; because a true Miracle is alwayes for *conviction*, and so must be *publick*. And if these men are armed with omnipotence, why do they not shew *Us* the finger of God, who are ready to resist their *Doctrines* and *Practices* even unto Blood? and besides it is to be considered, that how great soever their pretended Miracles are, we will shew them *as great*, which have been done by unbelievers, not only by the *Ægyptians*, but also by *Apollonius Tyaneus*, by *Vespasian* and other *Roman Emperors*, and by *Accius Narvius*, a Pagan, of whom *Apuleius* tells us, that he divided a Stone with a Razor.

*Miraculum
catis. Apul.*

2. If these Miracles were more for number, and greater for the nature of them than they are, yet are they to be exploded and hissed at by all Lovers of the Truth, because they tend, not to the confirmation of the Christian Faith, but to different ends clearly. It is observable, that when the Roman Doctors would prove the verity of the Articles of our Common Creed, they talk not of Miracles, but have recourse unto the *Scriptures*. But seeing they can find nothing there, which countenanceth the worshipping of Relicks and Images and the like, they appeal always to strange and

and *mighty works*, pretended to have been done by such and such a *Saint*, to give warrant to their Superstitions and Idolatry. Now these things are repugnant to the Word of God, and to the Doctrine of God our Saviour; and therefore it is presumable, that they are *Impostures* and *Cheats* put upon men by the *Father of Lies*, thereby to advance the Interest of his Kingdome. For all these Miracles, so highly cryed up, serve to no good purposes, but to some *pitiful*, or *sinful* ends; either to bring their *Monasteries* and *Orders* into veneration, or to encourage the *Invocations of Saints*, or to bring honour to the *Mass*, or to promote the adoration of the *Host*, or the *Cross*, or the like *monstrous Innovations*. So they tell us, that *St. Antony* was heard at two miles distance, while he was preaching; — That *St. Denis* took up his own head, after 'twas cut off, and carried it in his arms; — That *St. Dominick* was wont to plague the Devil, pulling off his Feathers when he appeared to him in the shape of a Sparrow, and burning his toes when he troubled him in the form of a Monkey; — That *St. Francis* was transformed into the form of our Saviour, with his five Wounds imprinted upon him; — That *St. Ignatius's* picture quenched a fire in a Barn that was all on a flame, and cured a Spaniard of *Mendoza* of the black Ague; — That *St. Xavier* having dropt his *Crucifix* into the Sea to allay a Tempest, recovered it again by the ministry of a Crab-Fish, that carried it many leagues, and brought it a shore with a great deal of reverence; — That Saint:

Saint Patrick, while he was yet in his Mothers belly, heard the Irish Infants crying to him to come and set them free ; — That Saint Nicholas fasted every wednesday and friday, whilst he was a sucking Child ; — That Bartolomy of Durham confounded an Evil Angel, by throwing at him a pot of Holy Water ; — That Saint Moedoc rode over a Lake in a Chariot, and left upon the waters the print of the wheels ; — That a Mule was made to leave his Provender to adore the Sacrament ; — That a Sheep was so devout, as to attend the Mass, and to bleat before the Altar of the blessed Virgin, and did humble obeisance at the elevation of the Host ; — That by the sign of the Cross a Birds head was set on, that had been pulled off by the Boys, and great flakes of Ice were turned into billets, and a sucking Child was made to speak, and thousands have been healed of all manner of Diseases ; — That Devils have been brought to confession by the virtue of the Ladies Psalter and the Rosary ; and that Evil Spirits have sneaked out of persons possessed by the Repetition of a few Ave Maryes ; and that at Saint Gervais his Monastery in Paris, a hive of Bees were so Religious, as to build a Chappel of Wax in honor of the holy Wafer, that was put in among them ; and framed a Table, a Pix, and even Bells, all of Wax ; and observed the Canonical hours, and turned their hive into a Religious House : Only there was wanting a Monastery of Drones. This is but a short account of their great Miracles, a larger Collection whereof I have by me, and they shall have it too, when they require it, and there shall be occasion for it.

In

In the mean while it sufficeth to see what *trifling* Miracles these are, which they pretend to; and that they come so far *short* of those signs and wonders, which the more *cunning* *Gnosticks* did work of old, that the *only great Miracle* is, that people should be so void of *sense*, and *common Reason*, as to give credit to them. But yet I consider, that *this is no very great Miracle* neither, because many have been and are delivered up to strong delusions to believe a lie.

From all that hath been spoken upon this subject, we may see in short, what *little Reason* these fine Christians have to call themselves *Catholicks*, and the *only Catholicks* in the World; and for a what *strange* and *sottish* Religion it is, that *Cities* must be *fired*, and *Magistrates* *murdered*, and *Princes* *destroyed*, and *Kingdomes* *divided*, and the World turned upside down. Whereas he is a *true Catholick*, that holdeth the *Catholick doctrine*, the *Faith that once was delivered unto the Saints*, the Sum whereof is comprised in the *Apostles Creed*, which is indeed the *true Catholick Faith*; these great pretenders have added *new Articles* unto the *Old* number, and so have spoyled the *Ancient* purity of Religion by ugly additions; and yet will be so insolent as to call these *corruptions* by the name of *Catholick verities*; although it be made to appear, that they have ransacked the graves of *Old Hereticks*, and even raked *Hell* it self, to patch up that goodly model, which they would obtrude upon the World.

Of the *Simonians* they have learned to pretend *Infalibility*, to worship *Images*, to worship *Angels*, to call upon *Mediators*, to prohibit *Marriage*, to enjoy the choice of meats, to debauch the *World*; and as a colour for all their Intollerable *Usurpations*, to pretend *Miracles*. To which I might add further, that they have learned of the *Marcata* to call *Wine Blood*; of the *Montanists*, to make *Laws* of fasting; of the *Hierachitæ*, to make works truly *meritorious*; of the *Priscillianists*, to make *Apocryphal* books equal with the Word of God: of the *Pelagians*, to Preach up a possibility of *absolute Perfection*; of the *Collyridians* to offer up *Cakes* to the *Virgin Mary*; of the *Armenians*, to worship the *Cross*; of *Petrus Gnaphæus* to make *Prayers* unto *Saints*; and of the *Gnosimachi*, to applaud *Ignorance*, as the *Mother of Devotion*. They are apt *Scholars* to learn any thing but what is good: and they have followed very *fine Guides*, the very *worst* of *Christians* (if I may so call them) and such as the *Catholick Church* hath marked and condemned for *Hereticks*. And now let God be judge between us and them, where the *Delusions* lie, whether on our side or on theirs: And so I end.

FINIS.

*A Catalogue of some Books printed
for and sold by Jonathan Edwin at
the Three Roses in Ludgate-street.*

A Sermon preached on the Thirtieth of January 167 $\frac{1}{2}$, being the Anniversary of the Martyrdom of King Charles the First, of blessed Memory, and published at the request of some Friends, by Edward Pelling, Rector of Saint Martins Ludgate: in quarto,

The true Liberty and Dominion of Conscience vindicated from the Usurpations and Abuses of Opinion and Perswasion: in octavo.

The Countermin; or a short, but true discovery of the dangerous Principles and secret Practices of the Dissenting Party, especially the Presbyterians, shewing, that Religion is pretended, but Rebellion is intended, and in order thereto, the Foundation of Monarchy in the State, and Episcopacy in the Church are undermined: in octavo.

The Common Interest of King and People, shewing the Original, Antiquity, and Excellency of Monarchy compared with Aristocracy and Democracy, and particularly of our English Monarchy, and that absolute Papal and Presbyterian popular Supremacy, are utterly inconsistent with Prerogative, Property, and Liberty: in octavo.

The Project of Peace; or Unity of Faith and Government, the onely expedient to procure Peace

Peace both Forreign and Domestique; and to preserve these Nations from the danger of Popery, and Arbitrary Tyranny: in octavo.

The Causes and Remedies of the Distempers of the Times, in certain Discourses of Obedience and Disobedience: in octavo.

Two Sermons preached at the Funerals of the Right Honourable *Robert Lord Lexington*, and the Lady *Mary* his Wife; by *Samuel Holden*, A. M. late of *Lincoln College*, in *Oxford*, and Chaplain to his Lordship, deceased: in quarto.

A Sermon preached *July 17. 1676.* in the Cathedral Church of *Saint Peter in York*, before the Right honourable *Sir Francis North*, Lord Chief Justice of the Common Pleas; and the honourable, *Vere Bertie Esquire*, one of the Barons of the Exchequer; his Majesties Judges of Assize for the Northern Circuit. by *Thomas Cartwright D. D.* and Dean of *Ripon*, Chaplain in ordinary to his Majesty.

A Sermon preached before the King at *White-Hall*, *January the 9th 1671.* by *Thomas Cartwright, D. D.* Chaplain in ordinary to his Majesty.

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